1: Spier E-4,5 (1925-1926) 1930
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Everyone is quiet during the singing, else the girl will die. My informant could not say what would be done to the one who broke this rule. The singers are fed at midnight. 881 533

The choristers sing about one another, men about women, women about men.[95] The opening song is always:

> iwūne' sken djīdja'lwīs djalyo'djai'wa
> toward sundown bachelors making a noise (?)
> The young men are having a jollification in the west.

[539]

Toward daylight they sing:

> pe'ēt kesk̄k̄'ni dji'k̄la ho'llidoṣga
> Toward the dawn place a tiny brown bird came to meet us.

The girl herself is expected to dance with downcast eyes, although there is no express prohibition against looking at the sky as among the Shasta. Common girls, however, will laugh and look around as they dance. There is no suggestion that the girl's glance is malignant. 881 535 576 [171] *

She observes three precautions during these five days, as she will at subsequent menstruations and during mourning. She must abstain from meat and fish, eating only lily seed or roots. She may, however, eat when she pleases and with the others. Should she eat the forbidden flesh, she will get "consumption" and die.[96] She must not touch her hands to her face or head, using instead a scratcher (sadŏ'ktcuts). This scratching stick or bone is tucked under the left wristband or hung about the neck. Every morning she runs toward the dawn. 881 784 • [302]

In the Field Museum collections are several bone scratchers used during the girl's rites (nos. 61633, 61692, 63632). These are of two types; lozenge-shaped and oval. They are decorated with incised lines, set close together and filled with black pigment. Each is provided with a thong (fig. 6). [531]

During the day the girl retires to sleep in the bushes or in a dome-shaped mat-lodge a few hundred yards distant. 881 [343]

She wears an old, dirty, fringed skirt, a blanket of skin (coyote, wolf, raccoon, or deer), and buckskin moccasins. The long buckskin dress commonly worn at dances may be used, although one informant stated otherwise. She does not wash nor comb her hair during this period. Her face is blackened with pitch and charcoal, but none is put on her hair as it would be in mourning. Instead the hair, hanging as usual in two braids in front of the shoulders, is doubled on itself to form two clubs, which are bound with braided cords of buck-brush [291] [302]

[95] Some of these songs are given by Gatschet, 1:182, 189.

[96] A bone drinking tube is not used.

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[302]

ened with charcoal. This is strictly enjoined for mourning women; older men follow the custom and perhaps even children, except the little ones, but young men may be exempt. This pitch is not that exuding from the logs of the pyre as among the Modoc[105] but is gathered from any tree. The hair cut off is later tied in little rolls all over the mourner's buckskin dress or shirt by way of decoration. (Enemy scalps serve the same end.) These garments are burned with their owners. [291]

765
784

During the sweat-bath period and for perhaps a year longer, the mourner must abstain from fish for fear of sickness,[106] must not touch his hands to the face else it will wrinkle, nor may he touch his hair lest it turn gray. Instead, a bunch of grass is used when washing, and a scratching stick (wa'was), nine inches long, is suspended around the neck on a sage-brush band, or tucked under the wristband. The mourner spits into a hole dug with the scratcher. This may explain a song record by Gatschet: "This is my song [or spirit], that of the (sweatlodge) stick-hole."[107] These are the same taboos observed by a menstruating woman and by a boy at puberty.

After the loss of a wife or child, a man abandons the first fish or game that he takes, gives the second to another, and succeeding ones he keeps; a gambler gives away his gains. This is called săpu'taa. A woman does similarly with the roots she digs after her husband or child dies. Something of the same attitude is shared by a gambler after receiving spirit aid, a novice hunter or root digger; all give away their first gains. Similarly no one who has recently lost a child may fish or even cross a river for fear the fish will go away. They must wait a year and then again use the mourner's sweat-house. These may all be viewed as rites of purification or attempts to reestablish oneself as a normal being.

[539]

Wolf lived opposite the cave at komă'ĕksi on Sprague river. When his wife died he brought his children to the river bank. The people shouted to him not to cross the river because fish were running. But Wolf said, "I did not come to catch fish. I brought my children because they wanted fish." They stopped there. Then Crow laughed at them and they turned into a row of rocks.[108]

[105] Gatschet, 1:86.

[106] Gatschet (1:89) understood his informant to mean that after sweating for five days, a widow eats only fish and no meat.

[107] *Op. cit.*, 108.

[108] Told by Tom Lang.

1: Spier E-4,5 (1925-1926) 1930
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(?) buckskin shirt, and wrist and neckbands of weasel. Some shamans wear a necklace of grizzly bear claws. (Other men never wear bear claws.) His face is painted black. Then he is powerful to cure, sawi'gan gi'na. Gatschet describes a band of otter skin worn round the neck and bearing various shells, feathers, bird scalps, etc.; hence it "must unite the magic powers of them all."[161]

Some articles of shaman's regalia are in the collections of the Field Museum. A bear-skin cap (no. 61563?) consists of the head-skin, decorated on two or three sides with circular disks of buckskin ornamented with quillwork. These are one and three-quarters inches in diameter, and bear three concentric equidistant rings of quillwork, the most central containing a cross of the same.

A shaman's wand "used in curing ceremonies" (no. 61676) is a three-foot shaft bearing bunches of feathers bound on at two points, with a bundle of dew claws tied to the butt. The feathers are gray; they are bound at points about one-third of the distance from each end of the shaft. The bindings and the shaft have been painted red. The dew claws are pendant on individual thongs, each of which is wrapped with quills at two points.

The prescriptions affecting the dress of the laity at the shamanistic performances are illuminating. Everyday dress, at least for wealthier individuals, is of the Plains type; moccasins, skin shirt, long leggings, and breech clout for the men and long skin dress for women. Poorer people wear skirts of tule or buckskin and are barefoot. But the latter garb is obligatory at these dances. This is clearly another instance of conservatism in the field of religion, for the marginal position of the Klamath to the area in which Plains garments are worn, and the known recency of manifold contacts with the Plains-like tribes of the Columbia suggest that Plains dress is a recent acquisition. The hair hangs loosely down the back but is tied about close to the head. As usual basket hats are worn. Dancers, however, wear hats made of animals which are spirits.

Taboos and other restrictions on shamans are only feebly developed. A shaman must avoid a menstruant woman; in fact, women who live in a shaman's house must leave their homes at these periods, whereas otherwise this is not usual. Etiquette requires that anyone crossing the lodge must pass in back of a seated shaman, at least when he shows signs of communing with his spirits or is eating. This holds whether a performance is going on or not. Otherwise blood gushes from his mouth and he falls unconscious. One informant had seen this happen to the berdache shaman White Sindey while she was eating. The result is the same if anything falls in front of a shaman. There are

[161] *Op. cit.*, 1:172.

1: Spier E-4,5 (1925-1926) 1930
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no food taboos; shamans and others can eat their spirit animals. The only taboo of conduct peculiar to any spirit known is the prohibition against wearing footgear by one who has a dog spirit. For example, a Molala-Klamath halfbreed, the wife of the chief Li'lu, who dreamed of this spirit, never wore any protection for her feet even in the winter snows.

The shaman is cremated and his house burned like other Klamath. Usually his regalia, feathers and skins, are destroyed with the house. This must wait for calm weather; then only an old woman dare burn them. Immediately a storm rises, with strong winds and thunder, but lasts only a night. When the shaman dies and again when his body is burned, storms rage for several days.

THE SHAMANISTIC PERFORMANCE

While curing of necessity takes place at any time, shamanistic performances are given at only one time during the year. This is a nameless period, the fourth month (December–January), in midwinter,[162] the coldest period when the lake is frozen and the timber cracks with the cold. By this time all the earth-lodges are reconstructed and the Klamath are settled in their winter quarters. This is a period of enforced inactivity, what with the intense cold, the deep snows, and their inability to hunt and fish. Furthermore, the seances cannot be held any later in the winter for then they begin to run short of provisions, I was told, which is undoubtedly true and yet may be a rationalization. This brings to mind the winter sacred period of the Northwest Coast tribes, with its quiet dictated by a fear of profanation. It is not sacred to the ordinary Klamath; spirits are sought at any time. It is significant only to shamans and others who have spirits.

Shamans make a point of giving their performances every winter. A number of them may join for the purpose. The novice waits for winter to prove the coming of his power and only after this does he attempt to cure. The advent of power is called dodi'ḳalgŏt. Non-shamans who have a little power, perhaps a single spirit, may sing their own songs at a shaman's performance if the spirit impels them.

The shaman informally[163] invites the participants to his home for

[162] There is a discrepancy here in that the Klamath reckon a year of ten months, and these lunar periods begin with the lunation of August. My informants made it quite clear, however, that, although they specified the fourth month, they meant the period about Christmas.

[163] Knotted invitation strings, for instance, are unknown.

1: Spier E-4,5 (1925-1926) 1930
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"When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: 'K'múkamtch [Kʟmū'kūmps] has taken the beaded garments of Aíshish [his son] and dressed himself in them' A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or as the Modocs say of him: 'K'múkamtch múnish kutúlish gítko.' By this they evidently refer to the white and heavy mountain-shaped summer clouds."[215] 821

Frogs come out before the rain, hence this is a sign that a storm is due. When the storm rises, old people cry to it, "You go back to the mountains. We do not want you here." The only precaution against lightning is a burden basket or sieve hung on a high pole outside the house.[216]

When a man sneezes or his ears ring, someone is talking about him, but not necessarily a woman, as elsewhere. If a door opens, someone is coming from a distance.[217] 787

To end the long winter months and hasten the coming of spring, the ring and pin game is played. A proper catch "breaks the month." Or little spears of the hard interior of the tule are thrown into the ground. On the contrary, playing cat's cradles in winter makes the months longer. These beliefs are not seriously held; they are more of the nature of manners of speech. 789

Gambler's luck comes not only through spirit power but by the possession of parts of dead moles, frogs, etc., or obsidian blades. These must have been found, and they are carried to the play, and are kept, like the gaming sticks, at crematories, or at least away from the house. 777

A series of beliefs surround birth and childhood. A storm always blows at a woman's first parturition. The child will cry if the umbilical cord is not tied with the mother's hair. If an animal eats the afterbirth the woman will become barren. She may not eat meat or fish after the birth, must use a head-scratcher and wear a bark belt. The baby is massaged so that it will grow well formed. A girl's cradle is wide so that she will grow broad. The navel cord is saved else the child will die. Sterility is cured by drinking a crushed shell. 844 [784]

A turtle head is hung about the neck to ward off rattlesnakes. It was said that this is the general custom but turtles are found only in 789

[215] Gatschet, 1:lxxiv.

[216] Also recorded by Barrett, Material Culture, 257.

[217] This is said to be a pre-white belief, but the only doors of those days were mats over the earth-lodge hatchways and the flaps of the mat-lodges.

	Kl	Mo	SE	SW	At	AV	AR	WT	WM	WS	MM	MF	NF	NM	NS	NV
Angling																
235. Acute-angled hook, 1 barb	◦	+	◦	–	+	◦	+	+	+	+	◦	+	–	–	–	–
236. Acute-angled hook, 2 barbs, bilateral	–	(+)	–	–	–	–	–	–	–	–	–	–	–	–	–	+
237. Gorge	◦	–	–	–	+	–	–	–	–	+	+	+	–	–	–	–
238. Meat, grasshopper on line; no hook	–		+	◦	+	◦	–	–	–	–	–	–	–	–	–	–
239. Several hooks on line	◦	+	+	–	+	–	–	–	–	–	–	+	–	–	–	+
Harpoons, Spears																
240. Harpoon, detachable point(s)	+	–	+	+	+	+	+	+	+	+	+	+	+	–	+	+
241. Single toggle	–	–	–	◦	–	–	–	–	–	–	–	–	–	–	–	–
242. Two toggles	+	–	+	+	+	+	+	+	+	+	+	+	+	–	.	+
243. Toggle of bone	+	–	+	+	+	+	+	+	+	+	+	+	(+)	–	.	+
244. Barbed toggle, three-piece	–	–	+	+	+	–	–	–	–	–	–	+	.	–	.	+
245. Simple toggle, one-piece	+	–	–	–	–	+	+	+	+	+	+	–	.	–	–	–
246. Harpoon used infrequently				+	◦	◦	+	–	–	◦	–	–	◦	–	+	–
247. Fish spear, fixed point(s)	+	+	–	–	+	+	+	+	–	+	.	.	.	–	+	–
248. One point	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+	–
249. Two points	+	–	–	–	–	+	+	+	–	+	.	.	.	–	–	–
250. More than two points	+	+	–	–	◦	+	–	–	–	–	.	.	.	–	–	–
251. Circular arrangement of points	+	+	–	–	+	+	–	–	–	–	.	.	.	–	–	–
252. Points spread by ring	+	+	–	–	–	–	–	–	–	–	.	.	.	–	–	–
253. Wooden point(s)	◦	–	–	–	–	–	+	+	–	+	.	.	.	–	+	–
254. Bone point(s)	–	+	–	–	+	+	–	–	–	–	.	.	.	–	–	–
255. Flaked stone point(s)	+	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–
256. Fish "spear," 1 point fixed, 1 detachable	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–
257. Landing gaff	R	R	–	–	+	–	–	–	–	–	–	.	–	–	–	–
258. Hooked at end	R	R	–	–	+	–	–	–	–	–	–	.	–	–	–	–
259. Straight stick, pointed end	–	–	–					+	–	–	–	–	–	–	–	–
Other Fishing Techniques																
260. Fish shot with bow and arrow	–	–	.	◦	–	–	+	+	–	–	–	+	–	–	.	–
261. Infrequently	–	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–
262. Fish poisoning with plant substance	–	–	+	–	+	◦	◦	◦	◦	–	◦	+	◦	◦	◦	◦
263. Fish caught with bare hands	◦	◦	+	–	–	◦	–	+	+	–	+	–	–	+	+	+
264. Flares at night for fish	+	+	+	◦	+	+	–	+	+	–	+	+	–	–	–	–
265. Harpooning, dipping fish through ice	◦	+	–	–	+	–	◦	–	o	o	–	–	–	–	–	o
266. Fish killed	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.	+
267. Manufactured club	–	+	–	+	–	–	–	–	–	◦	+	–	◦	.	.	◦
268. Natural stone	+	+	+	–	–	+	–	+	–	–	–	–	–	.	.	–
269. Piece of stick	◦	+	+	–	+	+	–	+	+	+	+	+	–	.	.	–
270. Biting neck of fish	–	–	–	–	–	+	–	–	–	–	–	–	–	.	.	–
271. Breaking neck or back	–	–	◦	–	–	–	–	–	–	+	+	+	+	.	.	–
272. Striking head on ground, rock	–	+	–	+	+	+	+	+	–	–	+	+	–	.	.	–
273. Fish creel of basketry	◦	◦	–	–	–	–	–	(+)	–	–	◦	◦	+	.	◦	–
274. Fish carried on forked stick through gills or jaw	+	–	–	–	+	+	+	–	–	–	–		–	+	+	+
275. On string or withe	+	+	–	+	–	+	–	+	–	+	+	–	+	.	–	–
276. Fish carried in fish net, over shoulder												+	+	+	.	+
277. Fish laid head to tail, tied and packed on bank	–	–							+	+	–	–	–	.	–	–
Fishing Observances																
278. Continence before fishing	+	+	◦	–	–	◦	–	–	–	–	–	–	–	–	–	◦
279. 1st salmon, other fish taboo to youth	–	◦	+	–	◦	◦	o	–	–	–	–	–	–	–	+	◦
280. 1st trout	+	+	+	–	+	+	o	–	–	–	◦	◦	–	◦	◦	◦
281. 1st-fish rite or observance	+	–	+	+	–	–	–	+	+	–	–	+	+	–	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
282. 1st salmon	·-	○	·+	·+	·-	·-	○	·+	·+	·-	○	·+	·+	○	·+	·+
283. 1st sucker	·-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
284. 1st steelhead trout	-	-	-	·+	-	-	-	-	-	-	-	(+)	-	-	-	-
285. Taboo to catch salmon before rite	-	○	-	+	-	-	○	+	-	-	-	·	+	○	+	+
286. Steelhead	-	-	-	+	-	-	-	-	-	-	-	·	-	-	-	-
287. Suckers	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
288. Taboo to eat salmon before rite	-	○	-	+	-	-	○	+	-	-	-	+	+	○	+	+
289. Steelhead	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
290. Suckers	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
291. Spring of year	+	-	+	+	-	-	-	+	+	-	-	+	+	-	-	+
292. Priest prepares for rite	-	-	-	+	-	-	-	-	-	-	-	+	·+	-	-	-
293. Neighboring tribe holds (salmon) rite	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
294. Old man catches 1st fish	·+	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
295. Anyone may catch 1st fish for rite	-	-	-	-	-	-	-	+	+	-	-	-	+	-	+	+
296. Anyone may eat 1st fish	-	+	-	·-	+	+	+	-	+	+	+	+	+	+	+	+
297. First (2) suckers burned	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
298. All of 1st catch eaten immediately	+	-	-	-	-	-	-	-	+	-	-	+	-	-	-	-
299. Punishment for removal of portion	·+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
300. Taboo against leaving in basket overnight	-							·+	-	-	-	+	-	-	+	
Gathering																
Gathering Techniques and Observances																
300a. Poles, staves for gathering acorns, pine cones	-	+	+	+	+	·+	+	+	-	+	-	+	+	+	+	·+
300b. Shepherd's crook stave	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	·+
301. Forked stick grapple	-	-	+	+	-	+	-	-	-	-	-	-	+	+	+	-
302. Straight pole	-	+	-	+	+	-	+	+	-	+	-	+	+	+	-	+
303. Straight pole with cross bar	-	-	+	-	-	-	-	-	-	-	-	-	+	+	-	+
304. Also used for wood gathering	-	-	+								-	+	+	-	-	+
305. Limbs shaken with hands, feet	-	-	+						+	+	+	+	+	+	+	+
306. Sapling as ladder for climbing trees	-	-	+	·+	+	·+	-	+	+	+	-	+	+	+	+	+
307. Double-pole ladder, buckskin rungs	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
308. Digging stick	·+	+	+	·+	+	+	+	+	+	-	+	+	+	+	+	+
309. Plain, pointed at one end	-	-	-	-	+	-	+	+	-	-	+	+	-	+	+	+
310. Plain, bipointed	-	-	+	+	-	-	+	-	+	-	-	-	+	-	-	-
311. Crutch handled	+	+	+	R	+	-	·+	-	-	-	-	-	-	-	-	-
312. Seed plants sometimes broken by hand		·+	+	-	+	-	-		+	-	-	-	-	-	-	-
313. 1st-fruits rite	+	+	-	-	+	-	-	-	-	-	+	+	+	+	·+	·+
314. Observed for: acorns	○	-	-	-	-	-	○	-	-	-	·+	+	+	+	+	·+
315. Pine nuts	-	-	-	-	-	-	-						+	-	+	-
316. Wokus (water lily seeds)	·+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
317. Ipos bulbs (Calochortus sp.)		·+	-	-	·+	-	-	-	-	-	-	-	-	-	-	+
318. Manzanita berries						○	○						-	+	+	○
319. Annual; observed in	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+	+
320. Springtime	-	-	-	-	+	-	-	-	-	-	-	-	-	-	+	+
321. Midsummer	+	+	-	-	-	-	-	-	-	-	-	-	-	-	+	-
322. Fall of year	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
*323. Number of days	10	-	-	-	1	-	-	-	-	-	1	1	1	1	1	1
324. Dancing	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
325. Praying	+	+	-	-	+	-	-	-	-	-	+	+	+	+	+	+
326. Singing	+	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
326a. Feasting on 1st fruit	+	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
327. 1st fruit gathered thrown away	-	·+	-	-	+	-	-	-	-	-	-	·+	+	·+	·+	+
Preagriculture (Other than Tobacco)																
328. Burning for better wild-seed crops	+	+	+	+	+	+	-	-	+	-	·+	·+	·+	·	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
371. Wildcat	–	+	+	–	–	+	+	+	–	+	+	R	+	–	–	–
o372. Beaver	•	+	+	+	o	•	+	–	+	o	o	o	o	o	o	–
o373. Skunk	–	+	+	–	+	•	+	+	+	•	+	–	+	–	–	–
374. Raccoon	+	+	+	+	+	+	+	+	•	+	+	+	+	+	+	+
375. Porcupine	–	•	+	–	+	+	+	–	–	–	+	–	–	–	–	–
376. Rabbit	•	–	+	+	+	+	+	+	o	+	+	+	+	+	+	+
377. Badger	+	+	–	+	+	+	+	–	o	–	o	–	o	o	o	–
378. Ground hog	–	+	–	–	–	+	+	–	o	o	–	–	+	+	+	–
379. Gopher	–	+	–			•	+	+	–	+	–	–	–	–	–	–
380. Mole	–	–	o	+	–	•	o	–	–	–	–	–	–	o	+	+
381. Eagle	+	–	–	–	–	+	+	–	–	–	o	–	–	–	–	–
382. Owl	–	–	–	–	•	+	+	–	–	–	+	–	+	–	–	–
383. Crow	–	–	–	–	+	+	–	–	+	–	+	–	–	–	o	–
384. Raven	–	(+)	–	–	+	•	–	–	–	–	•	–	–	–	•	•
385. Hawk	–	–	–	–	–	–	–	–	–	–	+	–	+	–	–	–
386. Swan and crane		+	–			+	+	–	–	–	o	–	o	–	–	+
387. Pelican	–	•	–	–	o	+	+	–	–	o	o	o	o	o	o	–
388. Fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
389. Crawfish	+	+	+	+	+	+	o	+	o	o	o	–	o	o	–	o
390. Freshwater mussel	+	+	+	+	+	+	+	+	+	o	•	–	–	–	o	–
391. Lamprey	–	+	+	–	o	+	o	+	–	–	•	–	–	o	o	–
o392. Turtle or tortoise	•	+	+	–	–	•	o	+	–	+	+	–	–	–	–	–
393. Snake	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–
394. Lizard	–	–	•	–	–	–	–	–	•	–	–	–	–	–	–	–
395. Cricket and grasshopper	–	•	+	•	+	•	+	+	•	o	+	+	+	+	+	+
396. Caterpillar	–	•	–	–	•	+	–	+	–	o	+	+	–	–	•	o
397. Angleworm	–	–	–	–	+	+	–	+	–	–	+	+	•	+	–	•
398. Ant											•	•	–	•	–	–
399. Ant eggs	–	+	+			+	+	–	–	o	+	+	–	+	–	–
400. Yellow-jacket larvae	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	–
Foods Taboo to Special Groups																
401. Deer head or any part of	–	•	•	–	•	•	•	•	•	•	–	–	–	•	–	•
402. Deer heart	–	•	–	–	•	•	•	•	•	•	•	–	•	•	–	–
403. Heart-shaped meat in deer ham	–		–	•	–	•	•	•	•	–			•	–	•	–
404. Kneecap fat on deer	–		–	•	–	•	•	•	•	–	•	–	•	–	•	–
405. Deer fetus	•	–	•	•	–	•	•	•	•	–	–	–	–	–	–	–
406. Fetuses in general	•	•	•	•	–	•	•	•	•	–	•	(+)	•	•	•	•
407. Deer fawn	•	•	•	•	•	•	•	•	•	–	•	•	•	•	•	•
408. Deer liver	•	–	–	•	•	–	–	•	–	–	–	–	•	•	•	•
409. Wild-bird eggs	–	–	–	–	–	–	–	–	•	–	–	–	•	•	•	–
410. Bird eggs aid in human reproduction	–	–	–	–	–	–	–	–	•	–	–	–	•	•	•	–
411. Ducks' feet		•	–	•	•		•	•	–	–	–			–	–	
412. Certain combinations of food taboo	–	–	–	•	•	–	–	–	•	–	•	.	–	–	.	•
Food Preparation																
413. Bone ground for eating	+	•	+	•	+	–	–	+	–	+	+	+	–	–	+	–
414. Fish	+	•	+	•	•	–	–	+	–	+	–	+	–	–	+	•
415. Deer	•	•	–	•	•	–	–	+	–	+	•	+	–	–	+	–
416. Boiled	–	–	–	–	+	–	–	+	–	–	–	–	–	–	+	–
417. Eaten dry	+	–	+	+	–	–	–	–	–	+	+	+	–	–	+	–
418. Marrow extracted	•	•	+	•	•	+	+	+	+	+	+	+	+	+	+	+
419. Small mammals roasted whole	•	•	+	•	+	+	+	+	+	+	+	+	+	+	+	+
420. Pounded after cooking	–	–						+	+	–	+	–	+	–	–	
421. Broiling on frame	–	•	+	–	–	–	–	–	–	–	–	–	–	–	–	–
421a. Broiling on single stick	–	–	+	+	+	+	+	–	–	+	+	+	+	+	+	+
422. Broiling directly on coals	+	+	+	–	+	+	+	+	+	+	+	–	+	–	+	+
423. Blood, lights, etc., cooked in paunch	•	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

262

262
784 ●

252

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
2138. Sinew-wrapped at mouthpiece	-	+	-	+		-	-	-	-	-	-	-	-	-	-	-	534
o2139. End stopped	-	+	-	+	+	-	+	R	R	+	±	+	.	+	+	+	
2140. Partially stopped inside at hole	-	+	+	+	+	+	+	R	R	+	+	+	+	+	.	+	
2141. Stop of pitch	-	.	+	+	-	+	+	R	R	+	-	-	+	+	.	+	
2142. Stop of salmon glue	-	.	-	-	+	-	-	-	-	-	-	-	-	-	-	-	
2143. Stop of wood	-	.	-	-	-	-	-	-	-	-	+	+	-	-	.	-	
2144. Single whistle	-	+	+	+	+	+	+	R	R	+	-	-	+	-	+	-	
2145. 2 whistles bound together	-	-	-	-	-	-	-	R	-	+	+	+	-	+	-	+	
2146. Whistle worn, suspended from string around neck	-	-	+								+	+	+	+	.	+	
2147. Taboo to whistle around elderberry bush		✱	✱								+	-	+	+	-	✱	[784]
2148. Snake will strike whistler		+	+								+	-	+	+	-	✱	
2149. Flute	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	
2150. Bone	+	+	-	-	-	-	-	-	-	-	-	-	+	+	.	-	
2151. Elder	+	+	+	+	+	+	+	+	+	+	+	+	-	+	-	+	
2152. Cane	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	
‡2153. Number of holes	✱	3	3	4	4	4	3	4	4	4	4	4	4	4	-	6	
2154. Holes burnt in		+	+						R	R	+	+	-	+	-	+	
2155. Holes put in with awl									+	+	-	-	+	-	-	-	
2156. Entire upper surface flattened			-						+	+	-	-	-	-	-	-	
2157. End blown	-	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-	+	
2158. Side blown	+	+	+	+	-	+	-	-	-	-	(-)	+	+	+	-	+	
2159. Mouth blown	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	
2160. Nose blown	-	-	✱	-	-	-	-	-	-	-	-	-	-	-	-	-	
2161. Used by shaman	-	✱	-	-	-	-	+	-	-	-	-	+	-	-	-	-	[956]
2162. Used for courting	-	✱	-	-	-	-	-	-	-	-	+	+	-	+	-	-	
2163. Used for self-amusement	✱	-	+	✱	+	+	+	+		+	+	+	+	+	-	+	
Pictographs, Petroglyphs																	
2164. Pictographs, petroglyphs present in area	✱	✱	-	-	✱	-	✱	✱	✱	-	-	-	-	-	-	-	532
2165. Nonhuman origin	+	+	-	-	+	-	+	.	.	-	-	-	-	-	-	-	
2166. Made by tiny people	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
2167. Made by mythological characters	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	[777]
2168. Bring bad luck; charm viewer	-	-	-	-			+	-	-	-	-	-	-	-	-	-	
2169. Impress of feet, etc., on rocks	-	✱	✱							✱	-	✱	✱	-	✱	-	[823]
RECREATION																	
Games																	
Shinny																	
2170. Shinny played	+	+	+	+	+	✱	+	+	+	✱	+	+	+	+	-	+	526
2171. Men, youths play occasionally	+	-	-	+	+	+	+	-	-	-	-	-	+	+	-	+	[567]
2172. Women play	+	+	+	✱	+	+	+	-	+	+	+	+	-	+	-	+	
2173. Each sex plays separately	+	+	+	-	+	+	-	-	-	-	-	-	-	+	-	+	
2174. Both sexes play together	+	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	
2175. Children play	-	+	-	+	+	✱	-	-	-	-	-	-	-	-	-	-	[859]
2176. Single ball	-	-	-	-	-	✱	-	-	-	-	-	-	+	-	-	-	
2177. Wood	-	-	-	-	-	✱	-	-	-	-	-	-	-	-	-	-	
2178. Stuffed buckskin	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	
2179. Oak gall	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	
2180. Double ball	-	+	+	+	-	✱	+	+	+	+	+	+	-	-	-	+	
2181. Stuffed buckskin	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	
2182. 2 blocks on ends of cord	-	+	+	+	-	+	+	✱	✱	+	-	+	-	-	-	-	
2183. 2 grass balls on end of cord	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2184. Cord or hide strip only	-	-	-	-	+	✱	-	-	-	-	+	+	-	-	-	-	

	Kl	Mo	SK	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
524 2488. Young people play		+	+		+	+	+	–	–	+	–	+	+	+	–	+
2489. Static figures	+	+	+	+	+	◦	+	–	–	+	–	+	+	+	–	+
2490. Moving figures	◦	◦	+	◦	+	◦	+	–	–	+	–	+	+	+	–	+
2491. Lips used	+	+	+	+	·	+	+	–	–	+	–	+	+	+	–	+
2492. Done in winter only	+	◦	–	–							–	–	·	+	–	+
2493. Done any time, for fun	–	–	+								–	–	–	–	–	–
[481] 2494. Not done in fall; makes nights long	+	+	–	◦							+	–	+	+	–	+
2494a. Stilts	–	◦	–	–	◦	R	–	–	–	–	R	–	–	–	–	–
Contests																
526 2495. Wrestling	+	+	+			+	+	+	+	+	+	+	+	+	+	+
2496. Men, boys	+	+	+			+	+	+	+	+	+	+	+	+	+	+
2497. To throw man down	+	+	+			+	+	+	+	+	+	+	+	+	+	+
2498. To judge who is strongest boy	+	+									+	+	+	+	+	+
2499. No tripping allowed	–	+	–			+	–	–	–	+	–	+	+	–	·	–
2500. Bets laid, sometimes	◦	+									+	+	–	+	+	·
2501. Fight starts, if injuries result	+	+	+								–	+	+	+	+	+
2502. Dodging	–	+	–			+	+	+	–	–	–	(–)	–	+	–	+
2503. Stones	–	+	–			+	–	–	–	–	–	–	–	–	–	–
2504. Hard objects inside geese	–	–	–				+	–	–	–	–	–	·	–	–	–
2505. Sand bag	–	–	–					◦	–	–	–	–	–	–	–	–
2506. Tule, grass balls	–	+	–					–	–	–	–	–	–	–	–	+
2507. Two sides	–	+	–		+	+		+	–	–	–	–	–	+	–	–
o2508. Number on each side	–	5	–		1	·	15	–	–	–	–	–	–	–	–	–
2509. Racing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[562] 2510. Boys alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[857] 2511. Girls (prepuberty) alone	+	+	+	+	+	+	+	+	(+)	+	+	+	+	+	+	+
2512. Boys and girls on opposite sides	+	+	–	–	+	–	–	+	–	–	+	–	+	+	·	–
2513. Men alone	+	+	+	+	+	+	+	+	+	+	+	–	+	+	·	–
2514. Women alone	+	+	+	+	+	+	+	+	–	+	+	–	+	·	+	+
2515. To mark and back	–	–	–			+	–	–	+	–	·	+	+	+	–	–
2516. Start at exclamation	+	+	+			+	–	+	+	+	·	+	+	+	–	–
2517. Rocks skipped across river	+	+	+	+	+	+	–	+	+	+	+	+	–	–	·	+
2518. For fun; no betting	+	+	+	+	+	+	–	+	+	+	+	+	–	–	·	+
Storytelling																
518 2519. "True" narratives told any time	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2520. Myths told at night	+	◦	+	+	+	+	+	+	+	+	◦	◦	◦		◦	◦
[516] 2521. Auditors lie flat on back	+	+	+		+	+	+	+	+	+	·	·	·		·	·
2522. Be humpbacked if sit up	◦	+	–			+		+	–	+	–	–	·		·	–
[784] 2523. Taboo to narrate myths in summer	+	+	+	◦	+	+	+	+	+	+	+	+	·		+	+
2524. Rattlesnake will bite	–	+	·		+	+	+	+	–	·	+	–	·		+	+
2525. Winter will come quickly	+	–	·						+	·	+	–	·		·	–
[887] 2526. Narrated by old people only	+	+	+	+	+			+	+	+	+	–	·		·	–
[515] 2527. Auditors bathe early next morning	◦	+	+			+				+	–	+	·		+	+
2528. Makes listeners "healthy"	–	+	+			+				+	–	+	·		+	+
Social Dances																
Circle Dances																
535 2529. Circle dance aboriginal dance form	R	◦	+	◦		+	+	+	+	+	–	R	–		–	–
[417] 2530. Performed in brush corral	–	–	+	+		+	–	+	+	–	–	–	–		–	–
2531. Performed in open	+	+	+	+		+	–	+	+	–	–	–	–		–	–
[224] 2532. At fall rabbit hunt	–	–	–	–		–	+	–	–	–	–	–	–		–	–
[221] 2533. In springtime	–	–	–	–		–	+	+	+	+	–	–	–		–	–
[226] 2534. In summer, at any celebration	+	+	+	–		+	+	+	+	+	–	–	–		–	–
2535. During communal fishing periods	+	+	+							+	–	–	–		–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	NP	NM	NS	MV	
3159. Until cord drops off	–	–	–	–				–	+	–	+	–	–	+	–	–	844
3160. Pit or trench dug	+	+	+	–	+	+	+	+	+	+	+	–	+	–	–	+	846
3161. Hot rocks, charcoal put in pit	+	+	+	–	+	+	+	+	+	+	+	–	+	–	–	+	
3162. Pit covered with grass, bark.	+	+	+	–	–	+	+	+	+	+	+	–	+	–	–	+	
3163. Fire direct on ground; lies beside it	–	–	–		–	–	–	–	–	–	–	+	–	+	+	–	
Treatment of Midwife																	
3164. Bathes, immediately after child born	+	+	+						+	+	–	+	+	+	.	+	844
3165. Cuts arms, later	–	–	+						+	+	–	(+)	–	–	.	–	759
Restrictions on Mother																	
‡3166. Restrictions last for ... days	5	5	–	28	–	6	–	28	28	28	–	3	6	5	28	28	846
3167. Until blood stops flowing	–	–	+	–	–	+	–	–	–	–	–	–	–	–	–	–	784
3168. Until navel cord drops off	–	–	±	±	+	–	±	–	–	–	+	±	–	–	–	±	
o3169. Bathing taboo	+	+	±	±	+	+	±	±	+	+	+	±	+	+	+	±	[515]
3170. In stream	+	+	+	–	+	+	–	+	+	+	+	+	+	+	+	+	
3171. Sweat bath	+	+	–	(+)	+	+	+	+	+	+	+	+	+	+	+	+	
3172. Food taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	±	[263]
3173. Eats alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3174. Fed by old woman	–	–	+	–	–	+	+	–	+	+	+	+	+	+	+	+	
3175. Uses separate receptacles	+	+	+	+	+	–	+	+	+	+		+	+	+	+	+	
3176. Eats sparingly	+	+	+	+	+	+	+	+	+	+		+	+	+	+	+	
3176a. Fresh meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3177. Dried meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3178. Fresh fish taboo	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	
3179. Dried fish taboo	+	+	–	–	+	+	+	+	–	–	+	+	+	+	+	+	
3181. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3182. Salt taboo	–	–	–	–	±	+	+	+	–	–	+	+	+	+	+	+	
3183. Cold water taboo	+	+	+	+	±	+	+	–	–	+	+	+	+	–	+	+	
3184. Toiletry taboos	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	±	[302]
3185. Combing hair taboo	+	±	±	–	+	+	+	+	+	+	+	+	+	+	+	.	
3186. Head, face scratcher used	±	±	+	–	±	+	+	+	+	+	+	+	+	+	+	.	
3187. Especially for first child.	–	–	–					+	+	+	+	+	–	–	–	.	
3188. Tabooed activities	+	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	[285]
3189. Making baskets taboo	–	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	[252]
3190. Preparing food taboo	+	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	
‡3191. Traveling taboo ... days	5	5	–	28	–	–	–	28	28	28	–	3	6	5	28	–	[484]
3192. Until blood stops flowing or cord drops off	–	–	+	–	+	±	+	–	–	–	+	–	–	–	–	+	[562]
o3193. Sees no men for ... days	5	–	–	±	–	–	–	–	–	½	–	–	–	–	–	–	[824]
†3194. Intercourse taboo for ... months	½	½	½						2	2	.	.	±	1	.	3	
3195. Loud noise near child taboo	–	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	
3196. Would make child deaf	–	+	+							–	+	+	+	+	.	+	
3197. Release from taboos	+	+	+	+	+	+	+	±	+	+	+	+	+	+	.	+	
3198. Bathes	+	–	+	–	+	+	+	±	+	+	+	+	+	+	.	+	[515]
3199. Midwife or mother assists	+	–	+	–	–	+	+	–	+	–	+	+	±	+	.	–	[754]
3200. Medicated bath	–	–	+	+		±	±	–	–	–	–	+	±	+	.	–	
3201. Sweats	–	+	+	+	+	–	–	–	–	+	–	–	–	–	–	–	[481]
3202. Swims after sweating	–	+	+	+	+	–	–	–	–	+	–	–	–	–	–	–	
Restrictions on Father																	
3203. Required for all offspring	+	+	+	+	+	–	–	–	–	–	–	–	+	+	–	–	
3204. For first child only	–	–	–	–	–	+	+	–	–	–	+	+	–	–	+	+	
3205. Retirement period	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	
3206. Stays with mother in hut	–	–	–	+	±	±	–	+	–	–	–	–	–	–	–	–	
3207. Must stay in own dwelling house	+	+	+	–	–	–		–	–	+	+	–	–	–	–	+	

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
846	3208. Merely stays indoors	–	–	–	+	–	–	–	+	+	–	–	+	+	+	+	–
784	†3209. For ... days	5	5	–	5	–	–	–	¾	–	¾	–	–	6	28	28	
	3210. Until child's cord drops off	–	–	+	+	+	+	–	–	+	–	+	+	–	–	–	–
	3211. Sleeps little	–	+	+			+	+	+	+	¾	+	+	–	–	.	+
	3212. Enforced activities, immediately after birth.	+	+	+	(+)	+	+	+	–	+	+	+	+	+	+	+	+
[538]	3212a. Dances	–	–	–	–	–	¾	–	–	–	–	–	–	–	–	–	–
[481]	3213. Runs	+	+	+	–	¾	¾	+	–	+	+	–	–	–	–	–	–
	3214. First child only	–	–	–	–	–	+	+	–	+	+	–	–	–	–	–	–
	3215. Breaks up wood		–	+		+	+	+		+	+	+	+	+	+	+	+
	3216. Brings back firewood	–	–	–	–	+	+	+	–	+	+	+	+	+	+	+	+
	3217. Piles up rocks	¾	¾	¾										–	–	–	–
[787]	o3218. Seeks power in mountains	+	+	+	(+)	+	¾	–	–	+	±	–	–	–	–	–	–
	3219. For every child he has	+	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–
	3220. First 4-5 children only	–	–	–	–	–	–	–	–	+	+	–	–	–	–	–	–
[481]	3221. Swims		+	–	–	+	–	+	–	+	–	–	–	+	+	.	–
[252]	3222. In spring in mountains	–	+	–			–	+	–	–	–	+	–	–	–	.	–
	3223. Cooks for self and children	–	–	–	–				+	–	–	–	+	–	–	–	–
[515]	3224. Bathing taboo	–	+	+	–	–	+	–	+	+	+	+	+	–	–	.	–
	o3225. Bathing taboo for ... days	–	–	¾	–	–	¾	–	¾	–	¾	+	3	–	–	–	–
	†3226. Sweating taboo for ... days	–	5	¾	–	–	¾	–	+	¾	¾	+	–	–	–	.	–
	3227. Certain activities taboo.	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[324]	†3228. Hunting deer taboo ... days	–	5	+	28	+	+	+	28	¾	28	+	3	+	6	+	40
	†3229. Other hunting taboo ... days	–	5	+	28	+	+	+	28	¾	28	+	3	+	6	+	30
	†3230. Fishing taboo ... days	–	5	+	28	+	+	+	28	¾	½	+	3	+	6	+	30
	3231. Hunting, fishing taboo until cord drops off	–	–	+	–	+	+	+	–	–	–	+	–	–	–	–	–
[525]	†3232. Gambling taboo ... days	5	5	+	+	+	–	–	–	28	½	+	3	+	+	.	+
[276]	3233. Until cord drops off	–	–	+	+	+	–	–	–	–	–	+	–	+	+	–	–
	3234. Smoking taboo until cord drops off.	–	–	+	+	+	–	–	–	–	–	+	(+)	–	–	.	–
[484]	†3235. Traveling taboo ... days	–	–	+	+	+	+	+	28	28	½	+	3	+	+	+	40
	3236. Until cord drops off	–	–	+	+	+	+	+	–	–	–	+	–	+	+	–	–
[262]	†3237. Fresh, dried meat, grease taboo	–	5	+	+	+	+	+	28	+	½	+	3	+	–	+	28
[268]	†3238. Fresh fish taboo	–	5	–	–	+	+	+	28	+	–	+	3	+	–	+	35
	†3239. Dried fish taboo	–	5	–	–	+	+	+	28	–	–	+	3	+	–	+	35
	†3240. Salt taboo	–	–	–	–	+	–	+	5	+	–	+	3	+	5	+	35
[312]	3241. Cold water taboo	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–
	3242. Until cord drops off	–	–	+	+	+	+	+	–	+	–	+	–	+	–	–	–
	3243. Until child smiles first time													–	–	+	–
	3244. Eats with wife	–	–	–	+	–	+	–	–	–	–	–	–	–	–	–	–
	3245. Uses own receptacles	–	–	–	+	+	–	–	+	+	+	+	+	+	–	+	+
	3246. Dress and toiletry taboos	+	+	+	–	+	+	+	+	–	–	+	+	+	–	–	–
[292]	3247. Special belt worn	(+)	+	–	–	+	–	¾	+	–	–	–	+	+	–	–	–
	3248. Scratch stick used	+	+	+	–	+	+	+	–	–	–	¾	¾	+	–	–	–
	3249. Combing hair taboo	+	¾	–	–	+	+	+	–	–	–	–	–	–	–	–	–
	3250. Until navel has healed	.	+	+	–	+	+	+	–	–	–	+	–	+	–	–	–
	3251. Release from taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	3252. Bathes	–	–	–	–	–	–	+	¾	–	–	–	+	¾	+	+	–
	3253. Sweat bath and swim	+	+	+	+	+	+	–	–	+	+	+	–	–	–	–	+
	3254. Clothes changed	+	+	+	+	+	+	+	+	–	–	+	+	+	+	–	+
	3255. Gives away old clothes	–	–	–	–	–	+	+	–	–	–	–	–	+	+	–	–
	3256. Burns old clothes	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	3257. Throws away old clothes	–	–	–	–	+	–	–	–	–	–	–	+	–	–	–	–
	3258. Leaves old clothes on tree.	–	–	–	+	–	+	–	–	–	–	–	+	–	–	–	–
[526]	3259. Keeps old clothes; washes them	+	+	+								+	–	–	–	–	–
[524]	3259a. Shoots at target	–	–	+	–	¾						–	–	–	–	–	–
[525]	3260. When hunts, gives away 1st kill	–	+	+	–	¾	+	+	–	–	+	+	+	+	¾	+	–
	3261. When gambles, gives away 1st winnings	–	–	–		¾	+	+	–	–	–	–	–	¾	–	.	–
	3262. Feast at end of taboo period					+	+							¾	+	¾	+

000 3211. In order to avoid bad dreams. WS: First night after birth of child only.

3212a. AW: See note 3130).

3213. At: Runs to mountains, on quest (see note 3206). AW: Runs a little, when gathering wood (see note 3206), but only goes on quest after cord drops off.

[846] [784] 3217. Kl, Mo, SE: Piles up rocks in shape of man.

3218. AW: Only after cord drops off child does father bathe and seek power in mountains. "Then it's done; before this he knows he can't get anything, even if he goes 100 times, before that cord drops off."

3225. SE, AW, WT, WS: 4-6 days. WS: "Sign of rain if he bathes."

3226. SE, AW, WM, WS: 4-6 days.

3228, 3229. WM: 4-6 days.

3230. WM: 4-6 days. WS: 2-3.

3232, 3235. WS: 2-3 days.

3237. Each of these 3 items inquired about separately. WS: 2-3 days. MV: 28-35 days. Rationale for taboos--to insure child's navel healing properly.

[292] [846] 3247. Kl: Spier, Klamath, p. 55, notes that both parents wear bark belts for birth of first child only. AE: Young man, especially after birth of first child, wears braided sagebrush-bark belt, 3-4 in. wide, tied around waist rather tightly so he will have slim waist, "never be pot-bellied." Also wears this belt when chasing deer, "so stomach won't flop up and down," and also "so he won't be so hungry." Youth, being sent off on vision quest to seek power at medicine lake or springs, wears similar belt.

3248. MM, MF: Head will become sore if scratch with fingers.

3249. Mo: Hair will turn prematurely gray.

3252. WT: See note 3198. NF: Uses wormwood decoction.

3259a. At: After cord drops off, father sweats, changes clothes; 2 days later he goes to certain place, shoots at old log; then goes little farther, and is sure to see deer. He shoots 1 arrow and kills deer, which he gives away (see note 3260).

3260. At: See preceding note. After father kills first deer, he tells old woman to go and get it; does not eat any of it himself. Afterward, next deer he shoots he eats a little; "not too much. This makes him lucky, so that every time he goes out he kills deer, after that."

3261. At: Old people (nonrelatives) take what man wins, put winnings away and never bet with them. Then man is always lucky at gambling. NF: "Afterward has good luck, wins all the time."

3262. NF: Big dinner held 4 days after cord drops off. NS: Taboo period ends after ca. month; gauged by time when child first smiles; big dinner given, and child's parents can then eat meat.

000 3773. WT: Each month when period begins menstruant stands over nest of piss ants, allows ants to crawl up her legs and bite her, to induce menopause.

Marriage

Child betrothal.--

584 3774. Kl: Boy and girl know nothing of arrangement; boy's father asks girl's, "What do you think about it; you're going to let her get married when she grows up; what do you think?" Girl's father says, "Yes; I think it [will] be all right." Boy's father then gives girl's people food; "that's how they hold her. When girl grows up, perhaps another boy tries to get her [to marry him]; her father says, 'No; you already belong to that boy over there; we already gave you to those folks.' Boy's father then tells his boy to go get girl, and boy goes after her, and brings her back to his father's house for about 5 days. Even if girl doesn't like youth, she has to comply, and her parents have to give her to her betrothed." Before marriage, boy may take gifts to girl's parents--buckskin, and such. Child betrothal an old form [178] of marriage; informant had never seen it carried out in his lifetime. SW: Boy's father sends 000 buckskin load of money by friend to girl's father; latter "sits there and looks at money, and finally accepts it; or, if he doesn't, boy's father may hire shaman to bewitch girl, so she becomes loose woman. AW: Practiced by wealthy. After betrothal arranged, "don't allow any other man to touch that girl." Child betrothal characterized by informant as "real old-time trade." MM: Here, as among other groups, child betrothal highly approved form of marriage. Couples may be of about same age, or young girl may be paid for by old man, who marries her after she reaches puberty.

3775. AE: Usually boy's father goes to girl's family, taking hides, food with him; if girl's father does not wish to enter into agreement, he does not touch present. However, girl's father, if headman, can also start negotiations, if he wishes to. If girl and boy of 2 different local groups betrothed, boy's family "have somebody [who lives near girl] watch the girl until she is grown to see how good or how mean she is."

3776. SE: At time of actual marriage only. WT: See note 3781.

3777. Mo: Boy's side gives meat, girl's side, roots. But concept of "buying" girl recognized, although exchange of gifts also emphasized. SE: Exchange of gifts at time of actual marriage only. At: Boy's side gives meat, girl's side acorns and baskets, while children are young. AE: Exchange some presents, not many.

[584] 3777a. Kl, Mo: Denied any taboos; children
• [784] ignorant that they are betrothed until grown.
[858] SE: After boy and girl are betrothed, taboo for them to see each other's face. Boy wears buffalo

3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10 •
Modoc NS17

[Klamath Reservation]

eat together from individual basketry dishes, taking their food only after the father has prayed and made offering to the sacred places.

When the meal is over, the family disperses to its chores. Mothers look to babies; and here and there an old woman squats upon the rooftop, grateful for the warmth upon her aged limbs, grooming a grandchild and dressing its hair with a porcupine-tail comb. The younger women have moved to the mat lodges where they have stored the basketry supplies laid in last fall; they work with deft fingers, sewing or weaving tule mats or twining baskets. If the firewood is low, those who are free, both men and women, will sally forth to knock down low-hanging limbs. Several of the men have gone out of the marsh to seek the tracts that are still unfrozen, taking to their canoes to hunt waterfowl with bow and bunt or to wield the two-pronged fishing harpoon. Others remain to mend their gear. From time to time, several men will retire to one of the small, semisubterranean sweat-houses to cleanse themselves with steam and prayer, a ritual followed by a quick plunge in the river. When the men are done, a party of women takes its turn. At intervals, children burst into the house for a bite of food, but the family will not eat together again until evening.

When night begins to descend, the mat is once more drawn across the hatchway and a large fire is kindled in the hearth. In its light, a few individuals, young and old alike, play the ring and pin game, attempting to skewer the loop on a tule ball with a porcupine quill. To do so is called "splitting the moon"[13] and is said to hasten the advent of spring. String figures must not be played in this season, for they make the months grow longer. As the fire falls into glowing coals and the dogs outside turn about and bed down in the snow, one of the elders takes up a tale of the myth times. Shadows leap and advance and the children sit spellbound upon their mats as the voice summons up the crafty Mink and his mischievous younger brother, Weasel, the vain and odorous Skunk, the mournful odyssey of Swai's child, orphaned by his own hand, the Chipmunk sisters and their marriage in the sky world, dire Owl, and Gmukamps, that amoral and protean being, and his shining son, Aisis.

At the height of midwinter, while supplies are still ample,

869 778 hear about these spots first in stories. Later the parents point out the sacred sites as they pass by them. Many of the places are referred to as "doctor rocks." Children are warned never to run or play near them lest they should fall and become crippled.

869 756 Klamath religion is very closely associated with shamanism[17] so that most of the religious attitudes acquired are directed toward shamans. Shamans are the most important, powerful, and feared individuals in the tribe. Small children are warned never to bother one, but to run and hide whenever a shaman appears, or he may cause sickness. Children are told, "There's a doctor; don't run in front of him, or he'll trip you. Don't ever look at him when he is smoking." Even the shaman's own children fear him.

861 Obedience is achieved by parents in a number of ways. They frequently scold erring children, small ones being perhaps most often threatened with some supernatural punishment for misbehavior. Whippings are not rare, but are probably never severe. A child is switched across his hands or the back of his legs with a willow switch, or the child's hair or ears are pulled. Corporal punishment is seldom resorted to unless the child has made the same mistake several times and has not heeded scoldings.

861 776 775 Obedience is also achieved by instilling in the child a fear of ghosts, spirits, and other supernatural beings who kidnap bad children. Owl is the most potent supernatural threat, feared by child and adult alike. When a child cries at night or is naughty, his parents threaten, "Owl will come to pluck out your eyes [539] or carry you off to a cave." If the child fails to heed the warning at first, the parents call, "Owl, come listen to this child." The effectiveness of the threat is increased by the child's knowledge of the story about a baby who was carried off by an owl to a cave near Modoc Point. The baby gradually sprouted feathers and turned into an owl. Bear and Coyote are similarly used to silence a crying child.

In the same way children are warned about ghosts who might snatch them away from the camp unless they are good.[18] Ghosts hover about the camp constantly and are especially dangerous to little ones. For that reason children are never allowed out after sundown unless accompanied by an adult. The child is told to turn his left side and raise his left arm to a ghost if he ever sees one; only in this manner can sickness be avoided.

784 775 Since ghosts constitute such a peril, children must never go near the cremation grounds where they might contract a ghost sickness, which can be cured only by a powerful shaman. Children never attend funerals, nor are they allowed to cross the path over which a corpse has been carried.

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[17] A thorough discussion of Klamath shamanism appears, ibid., pp. 93-138.

[18] Ghosts are described in Voegelin, elements 4655-4706.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

000 they are rather a cloddish, indolent, ordinarily good-natured race, but treacherous at bottom, sullen when angered, notorious for keeping Punic faith. But their bravery nobody can deny."*

THE PREHISTORIC PERIOD.

174 Before the middle of the nineteenth century the Máklaks people was unknown to mankind except to the nearest neighbors in Oregon and California. We are therefore justified in beginning its period of documentary history at that time, and in relegating to the domain of prehistorics all that is known of their previous condition. The information upon these points is furnished by three factors: tradition, archæologic remains, and language.

A. TRADITION BEARING UPON HISTORY.

121 773 Traditional folk-lore, when of the mythic order, generally dates from an earlier epoch of fixation than historic traditions. The remote origin of *genuine* mythic folk-lore is sufficiently evidenced by the archaic terms embodied with it, by the repetition of the same phraseology for ages, and by the circumstance that all nations tend to preserve their religious ideas in an unchanged form. I am laying peculiar stress upon the term *genuine*, for Indians have often mixed recent ideas and fictions with archaic, original folk-lore and with ancient mythic ideas, the whole forming now one inextricable conglomerate which has the appearance of aboriginal poetic prose.

173 769 688 171 784 The Klamath people possess no historic traditions going further back in time than a century, for the simple reason that there was a strict law prohibiting the mention of the person or acts of a deceased individual by *using his name*. This law was rigidly observed among the Californians no less than among the Oregonians, and on its transgression the death penalty could be inflicted. This is certainly enough to suppress all historic knowledge within a people. How can history be written without names?

[126] Many times I attempted to obtain a list of the former head chiefs of the two chieftaincies. I succeeded only in learning the names of two chiefs recently deceased, and no biographic details were obtainable.

174 This people belongs to the autochthonic nations of America, called so because they have lost all remembrances of earlier habitats or of migrations.

* Contributions to Amer. Ethnology, III, p. 253.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

Other informants also give a hint of this attitude. Even where there is sophistication by virtue of education or long-time residence away from the group, one encounters statements like that of a woman, half-Klamath, half-Caucasian: "Those old Indians had a lot of sense. They kind of felt at home around here and they would get a lift just from talking to the mountains and lakes. It was like praying and it made them feel at peace. When I get up in the morning, I look first over there [at Mt. Pitt] and it makes me feel good too. Not that I pray in the old Indian way; that's just idolatry. But it's like the scenery kind of gets ahold of you even if I been seeing it all my life."

A possible indication of this attitude appears in the repeated warnings to children to avoid certain rocks and cliffs. "You might fall down and hurt yourself" is of course quite true; on the other hand, places about which some modern Klamath parents feel particularly uneasy were associated aboriginally with power sources. A strong drive in the past was fear that a child might be harmed through contact with "power." Every effort was made to keep the child away from the shaman, the sweat lodge, the mourning place, and the like. (It may be noted that menstrual blood was placed near the cradled child to negate forces whose mere presence could harm the inexperienced.) These attitudes toward nature and the surrounding natural phenomena, at least as sources of uneasiness, still exist among younger Klamath of today.

Also obtainable is evidence on attitudes toward the culture hero. Some offer a rational systematization of beliefs concerning him. Generally, this involves some interpretation in the light of Christian reasoning. Kemu'kemps, because of his essentially human characteristics, readily lends himself to identification with the Christian God. The middle-aged woman quoted above, struck by the linguistic parallels, notes: "Those old Indians were really Christians. It's only the liquor around here that makes the unbelief and trouble. Kemu'kemps means the 'Old One'; that's God. He revealed himself to the Indians long before the Americans [sic] came. He had a son, too, 'Ayšiš, that's just like Jesus. He created the world, just like it says in the Bible. If only those old Indians had been able to see it, they were close to God all the time. They lived good upright lives under his guidance. Another word for Kemu'kemps in our language is *Playtul'kni·;* that means the 'One on High,' 'Somebody up there.' That's the name we give God in our language now. It's all the same."

Not all informants are so definite in their syncretism. One elderly woman remarked: "Who is Kemu'kemps? I don't know. Sometimes I think he's God, but sometimes I think he must be Devil. Maybe he was just a story the old Indians made up. But they called him Playtul·kni· and that means God. My grandson asked me, 'Gramma, who's Kemu'kemps?' I say, 'I don't know. Maybe he's like God.' " In another connection she remarked: "I think that Kemu'kemps is Devil. He gets people into trouble; he leads them into temptation. When I was a little girl, they said to me, 'He's no good; don't believe that any more.' But I don't know. I see the icicles and I think of the wind and Kemu'kemps. He made the world and they call him Playtul'kni·. The Devil